

is entitled, "*The Conversion of Children;*" and the other, "*Reaper and Harvest.*" Their value is beyond rubies. Those who are "constrained by the love of Christ" in their efforts for children and young people, will rejoice in acquiring such treasures. They are published by Fleming H. Revell Co., New York. But if ordered from Wilbur B. Ketcham, 2 Cooper Union, New York, they can be had at a discount. Get them, profit by them, and they will prove a blessing to thousands. "*It is not the will of your Father which is in heaven, that one of these little ones should perish.*" Matt. 18: 14.

THREE QUERIES.

J. C. CASSEL.

In EVANGELIST No. 50, 1895, Brother J. B. Wampler makes a lengthy effort to *prove* what no true believer denies, *i. e.*, that the twelve apostles received the baptism of the Holy Ghost on the day of Pentecost, but at the same time assumes without proof that there has been no baptism of the Holy Ghost since. If this were a mere trivial question of *opinion* between Brother Wampler and myself, I should not take any further notice of it, but as my brother's assumption ignores many direct passages of Scripture I am constrained by the Spirit of truth to call his attention to at least *three* of them, in the shape of queries so as to throw the burden of disproof upon him.

1. Will Brother Wampler please tell the readers of the EVANGELIST how the prophecy of Joel, concerning the out pouring of the Spirit could be *completely* fulfilled upon the twelve apostles, when the prophesy plainly declares that "I will pour out my Spirit upon *all* flesh, and your sons, and your *daughters* shall prophecy, and your old men shall *dream dreams*, and your young men shall *see visions*. And also upon the *servants*, and the *handmaids* in those days will I pour out my spirit." Joel 2: 28, 29.

2. Who, and what did Peter mean when he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, *and ye shall receive the gift of the Holy Ghost*. For the promise is to you, and to your children, and all that are afar off, even as many as the Lord our God shall call." Acts 2: 38, 39.

3. What did Peter mean when he said "Then remembered we the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost, forasmuch then as God gave *them the like gift* as he did unto *us*, who believed on the Lord Jesus Christ, what was I that I could withstand God." Acts. 11: 16, 17.

CHARITY IN THE CHURCH.

ELIJAH BERKEY.

I shall offer an appropriate suggestion to our churches regarding benevolent purposes. The benevolent Societies extend outside of the Brethren church, who are giving aid to their members in time of sickness, and even burying their dead. If the world is in advance of Christianity in this as some of our members claim, that in case of sickness or death they are compelled to connect themselves with the so-called benevolent societies in order to receive benefits because the church has no provisions made for them, it is high time that we lift up our eyes and do something, that this reproach is not brought upon us. I do not wish to be understood that the church has not charity, but it has no specific mode of operation in this line of work. Every organized church in our brotherhood should have a secretary and treasurer, to receive funds from the members of the church in which they live, for defraying the expenses of the poor, in case of sickness and death; and also if any are sick to see that they are properly administered to, and thus maintain our plea of charity in the church. This would tend to their mutual good, and as well, to their spiritual enjoyment. There is not only this duty involved upon us in our home congregation, but also to the poor churches of Macedonia. "Therefore I thought it necessary to exhort the brethren that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness." II Cor. 9: 5.

It seems obvious to me that we should have a church fund for this special purpose. What we want is a better system in this line of church work.

Duncansville, Pa.

BAPTISM OF THE SPIRIT.

H. WISE.

We have had in the EVANGELIST quite a number of articles from the pens of Brethren Wampler, Cassel and others on the baptism of the Holy Spirit, or the Holy Spirit and its office. From the oft repeated articles it looks as if the brethren had swallowed more than they can digest.

There are some things in the articles I cannot understand, for instance, Brother Wampler says none except the apostles were ever baptized with the Holy Spirit. Now Jesus says except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Now Brother Wampler and a good many others say, "born of water" means baptized in water.

If being born of water means to be baptized in water, then what does being "born of the Spirit" mean, if not to be baptized of or in the Spirit? Paul says, By one Spirit are we all baptized into that one body whether we be Jews or Gentiles. I can see how a man can be initiated into the visible church or body by water baptism but how he can be introduced into the invisible or spiritual body without being baptized in the Spirit or of the Spirit is a question the Scriptures have not or do not reveal. In EVANGELIST No. 1, present volume, is an article from the pen of Brother Cassel in first column on third page, he says, "Repentance is one thing, regeneration another, the mere indwelling of the Spirit another, and the baptism of the Holy Ghost is still another. All four may take place simultaneously, but as a rule they do not. There is often repentance without regeneration, there is often repentance and regeneration without a reception or indwelling of the Spirit." Now here is where I cannot see my way clear in this article. Webster giving regenerate, first, to reproduce; second, born anew, renovated in heart, changed from a natural to a spiritual state. Now how this can take place without a reception or indwelling of the Holy Spirit is what I can not understand. I am as much confused at this declaration as Nicodemus was when Jesus said, "Except a man be born again he can not see God." I am aware the Scriptures teach different gifts of the Spirit but they are not the new birth, but gifts which follow the new birth, the Spirit dividing to every one severally as he will.

WHAT BRINGS PEACE?

A doctor who was visiting a Christian patient had himself long been anxious to feel that he was at peace with God. The Spirit had convinced him of his sin and need, and he longed to possess that peace which the world cannot give. On this occasion, addressing himself to the sick one, he said:

"I want you to tell me just what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing which brings peace."

His patient replied:

"Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. That is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke into his soul.

"Is that all?" he exclaimed; "simply trusting in the Lord Jesus! I see it, as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished,' and 'whosoever believeth in him shall not perish, but have everlasting life.'"

From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.—*Christian Worker.*